M1471
Tuesday October 8, 1968
Open Meeting
Gotham Book Mart

Mr. Nyland: So I think it's obvious we have to talk about Gurdjieff and the ideas. I didn't expect as many as there are now, but many meek sheep go in a small stable.

How will we do it? I will assume that, of course, certain things about Gurdjieff and the ideas of Objectivity are known. And if you wish to put it on a basis of answering some questions, we can always elaborate in an answer on certain principles, if that's the way you would like it. We can also talk a little bit and then perhaps afterwards have some questions. But I think it's a little silly because you can read enough about Gurdjieff, some of the ideas; Ouspensky's books, some descriptions of Fontainebleau—there is already enough known and in print that you can get some kind of an idea of what kind of a Man he was. So there is no reason for me to talk about that. If you're unclear about what is meant by 'Work on oneself,' perhaps I could explain a little bit.

The assumption is of course that Man, as he is on Earth, is not complete. You can argue about that. It depends entirely where you live and what your interests are, and if the interests in your life on Earth do not extend much further than Earth itself and your own lifetime, then of course there is no reason to think about the possibility of evolving to different kind of states. Because many times one is already quite satisfied with what one is, regardless of a few difficulties which one can overcome or to which you can make a certain adjustment. And then, in general, even if you happen to think about dying, maybe you don't want to pay too much attention about the possibility of going to Heaven or Hell or whatever happens to you after you die, even if you have certain spirit that might live or that you, perhaps, are interested in possibility of survival and that at the present time that what already is in existence in you will logically or even naturally survive so that you don't have to do very much about it; and if your

particular viewpoint is that kind, that you then simply have to wait until you die, and then you enter either into the Kingdom of Heaven, or you go into a spiritual world and let your Karma take care of the rest.

The assumption, of course, that a Man when he is not complete—when he starts to realize that—he may have an idea that it ought to be a duty to complete it. Also that is questionable because he can live very well with the idea that he is not complete; and he can believe that if it is necessary for him to be completed, that somehow or other it will be taken care of because it was taken care of at the time he was born and the very fact that he happens to exist now might mean that, even if he is not completed, that the same kind of forces will help him in the time and at the proper time to become completed without he doing anything about it. So I think also that means that one doesn't want to take the responsibility for any possible Work on oneself, because if one has that kind of a belief—that certain things will automatically take care of one—one is reduced to the continuation of an existence on Earth, and you make the best of it.

To what extent that a person wants to believe that there is something else besides himself, and that he believes that that what is life in him not only exists in other people with whom he has dealings and what of course exists as far as the rest of humanity is concerned and that there are forms of life in animals and plants, and that in general this Organic Kingdom perhaps might have a meaning for Earth or not and that he for himself believes that there is a meaning because he happened to be born here—all that becomes a little bit more of a questioning attitude of not accepting conditions the way they are, but with a definite wish that something could be done about changing them, or at least to understand a little bit more why Man happens to be on Earth.

Without going too far into this whole question of why life exists on Earth and even philosophically if life exists on other planets or on other places of the universe, such questions I think we can leave very well for a little while. The thing that concerns us is really: I find myself as a human being and I live on Earth; I happen to be born here without myself doing anything about it and it is then, when I grow up, that I have to make a decision about myself, do I want to continue? Do I want to take a responsibility for that what I am? Do I believe that the way I happen to live on Earth is useful, and do I think that that what is my life at the present time, even if I reach a certain state of maturity, is all there is to it? Or that even if I would die that perhaps then there is another chance of further development? And should I really bother about trying to do something at the present time regarding a possibility of further growth?

The assumption, of course, is that there is then potentially something in Man which ought to develop. And no one can really give you this particular feeling of a responsibility for your life. Whatever may be that gives it to you, whatever it might have been in the past that you have experienced or to what kind of influences you have been exposed, it probably is very difficult to trace. But in any event, there are people who definitely are interested in becoming responsible for their lives, not only for the way they behave on Earth but also as a possibility that life will continue. At least that they believe in the possibility of themselves continuing in this kind of way. That is, assuming that for a moment one is living in this body and that one has a certain section of 'life,' as it were, separated from a totality of all living—not matter, but all living entities—that then for some reason or other I feel that if I do something about trying to free this life from my body; even if I can do that on Earth, that then I'm entitled to continue with that part of my life because I've worked on it.

But these questions become quite philosophical for anyone who surely may not be interested and perhaps has absolutely no reason to have any further interest in what he is doing and simply says: "Whatever happens tomorrow, it's all right with me." So, in the first place a person interested in Gurdjieff and the possibilities of an evolution of Man has to be sufficiently serious. He has to take his life not with a grain of salt, but with the totality of everything that exists within him, with all the difficulties that he might have to overcome, with all the suffering that he has undergone, with all the different ideas and philosophies he might have about possibilities or the actualization of a potentiality. And that therefore a person who becomes interested in wanting to find out what is meant by Objectivity, in the first place has to be serious enough that regardless of whatever difficulties there might be in the way, that it is still definitely for him desirable to try to find out, on that particular road, what it is that it can give him.

One assumes then, of course, that being incomplete that something quite definitely should be added. And the addition to that what a Man is, now for the sake of argument we'll assume that a Man consists of three different parts more or less, although they are quite definitely related to each other. But it is quite obvious that there is a certain mental functioning, that there is something I call a 'feeling,' and that of course he has a body. Regarding the growth and the potentialities of Man, if I look at these three different parts of himself, it's again obvious that the body has stopped growing and there is very little reason why it should grow further. There is absolutely no desire even to grow too tall so that I can say, as far as the nature of myself is

concerned on Earth, that that what I am as a human being is now fulfilled as far as my physical appearance is concerned; that in that physical body there are certain organs that function in a certain definite way. That although they may be made up of physical cells, they have a very definite place and they have a function because of their particular configuration and I call it a 'mental' way of functioning, which is sometimes like a thought or formulation or a pondering. And that what I call a 'feeling,' which apparently is very difficult to define as something that exists in me and I say, "I know I have a feeling," and sometimes it is connected with a palpitation of one's heart, sometimes it's very definitely a pressure in the solar plexus, sometimes it's also for certain people a rate of vibration that seems to take place, but whatever it is, I don't think there is any particular argument about people having feelings, more or less. And the difficulty now is, can I assume that that what is my feeling, has that also reached the particular possibility of fulfillment of ... can it grow further, or is it at a certain point where it cannot grow anymore or is it actually ... has it reached its total possibility of being what it should be? And the same question refers to the mind.

Now, Gurdjieff definitely makes these statements: that Man is complete as far as his body is concerned, that he is half-way into development of his feelings; and that his mind is only a little indication of that what might be, but the actuality of his mind is so small compared to the potentiality, that if that actually were fulfilled totally, that Man would not know his own consciousness. That is, we distinguish now, in such a development, between different states of Consciousness and also of Conscience and then, as a result of those two existing in Man, that he then will have a definite Will of his own. That is, his own Being, when he is full grown and when there is sufficient development both of his mind and of his feeling, that then he has become, in the terminology of Gurdjieff, an 'Individual' to distinguish a Man from what he is at the present time; and we call him simply a 'personality,' is simply that he is then incomplete in his feeling center—we call it 'centers,' although it is the wrong word—and also in his intellectual center.

And that therefore Work on oneself has to do mainly with creating conditions in which these beginnings of an emotional or a feeling state, or that what is a center, to grow out into a full grown emotional body; and that also for one's intellect the beginning has been made in a thought process, but that the development of the thought should go in the direction of an understanding instead of remaining a thought process only. One says it sometimes a little differently in a

religious sense: that that what is an intellectual body which could develop in Man is an equivalent to his 'Soul,' and that Man is not born with a Soul but he has a potentiality for it, and that in the formation of a Soul body there would be then a chance for the continuation of his life after his physical body would die.

I do not believe that it is possible to talk about Gurdjieff without becoming at least a little bit religious. Because the assumption that life exists in Man as it is now on Earth—and of course a logical assumption which is of course again quite obvious, that it is silly to assume that there is life only on Earth—also that the assumption that a Man when he dies definitely has life leaving him and leaving his body dead, that something continues to exist and we call it a 'spirit.' But we would like to know in what particular condition such a spirit continues to live. And that therefore all the different ideas regarding life as a whole ... and looking at that what we call the 'universe' and the cosmological relations between different planets, suns, Milky Ways and all the different constellations that we are more or less familiar with—that that all presupposes a very definite way of a certain kind of a law or perhaps a combination of variety of different laws; and that there is, in this kind of development, starting with Earth definitely a chance that there are different layers of growth and reaching certain levels in which more understanding is given to that form of life as an entity which starts out, as far as we know, with Man as he is on Earth and that for him, then, the possibility exists that ultimately that he could really understand what is meant by the idea of his own life and that he would find a reason for his own existence.

Now, one can call that a little 'religiously,' but I think when it comes to the question of one's feeling—and a feeling which has to do with the consideration of what is a feeling for Man on Earth and to what extent can he recognize feeling in other people, and to what extent can he then, in this kind of a feeling, become aware of certain things existing outside of him for which he, without any question, can be in awe—that then his feeling will change over into an emotional state as if such a Man, when he becomes emotionally involved, would find then a relationship between himself and all other people, and something that he calls perhaps 'God' or 'His Endlessness' or 'All-Father-Maintainer,' or whatever word one wants to choose for that.

The aim, as far as Gurdjieff is concerned, is to try to make out of Man as he is on Earth a certain something that he calls 'harmonious' Man as a whole, which harmonious Man would consist of three very definite possibilities of either existing physically, emotionally, and intellectually. And he indicates that by saying that there is a physical body—which of course we

know—an emotional body which he calls 'Kesdjanian' and an intellectual body which he calls 'Soul.' And that a harmonious Man actually would have the chance of a fusion of the three bodies into One in order to give, then, this form of life as Man the possibility of continuing to grow into a further development which, from Gurdjieff's standpoint, is called a 'cosmological' or a 'Cosmic' Consciousness.

If this particular state that we are talking about, as a first step could be called a 'self-Conscious' one, then that what we are at the present time on Earth and what our present mind represents, is a certain form of undeveloped consciousness and sometimes we call it 'unconscious'; and that of course that what we call ordinary 'physical' sleep is a state in which consciousness does not function very much—at least it does not receive any impression through the sense organs, at least not to speak too much about; and although there is a dream life and it means that the consciousness in his brains is still functioning, it is of very little use to him, than only that he knows about it and it might give him at times a certain insight, but he does not act on it physically in a manifestation. So the four different levels of consciousness are an ordinary sleeping state physically, what we call then following that is a 'waking-sleeping' state, the third one would be self-Consciousness, and the fourth one would be Cosmic.

Now, it is not necessary to define very much of what is really meant by it. And as I say, if one wants to go into a religious direction, it is perhaps a little easier to define it as Cosmic Consciousness being closer to the totality of all things existing and much closer to the possibility of understanding and actually experience the concept of Infinity, and that self-Consciousness, which for us is a different state from ordinary waking-sleeping but that the characteristic of that is to be actually Awake, that that would be a stepping stone towards Cosmic Consciousness, but that for the time being Man ought to be satisfied by trying to become more complete within himself on Earth so that even if he would die, that there is still the possibility of the continuation of his life in some kind of a form. And maybe that form is Kesdjanian—that is, an emotional body—and maybe there is a possibility of the continuation in his Soul, but as long as these three different forms of bodies still exist, the self-Consciousness is limited to that, and there is no possibility of a Cosmic Consciousness unless there has a fusion taken place between the three bodies so that Man becomes a new entity entering, as that entity, into a different realm of life, or a different realm of Being.

Now, the way one wants to try to Wake Up—that is, that one considers the third level of

Consciousness as a desirable state to be in—that ... that for *that* reason it is necessary to Wake Up out of one's unconscious state. And that therefore the definition of what is a personality and what is Man in the two states he knows about as physical sleep and that what is a waking-conscious—that is, the ordinary state in which Man is on Earth as he walks and does certain things as he thinks and as he feels that is a personality—that in that particular state Man is half-awake, half-asleep. And we say even he is more asleep than he knows and realizes, because he does not know what it is to be really Awake so he cannot judge about this state of how much asleep he is. Although there are certain indications every once in a while that a person by accident happens to Wake Up in our sense of the word and in that state, if it could be described and if it were sufficiently registered in his memory, if he tries to define what actually takes place at such a moment when he has this kind of a realization of being Awake in the real sense of the word, accidentally, that then it seems as if the different functionings of himself have stopped functioning, that he is at that moment spaceless and that he is timeless—that is, that he have lost ... he has lost the sense of any dimensional world either in time or in space—I say such moments do happen to most people; and they are moments which we call simply 'moments I do not forget,' but the characteristic of such a moment seems to be that one experiences a state which is free from subjectivity.

Now, it is logical to assume that if one wants to go from a level which is Earth and in which the personality is hundred percent subjective, that a person who happens to function physically, who happens to feel and happens to think—all of himself as such, in whatever activity he happens to be engaged, is always and remains always a subjective entity and that if I consider the possibility of growth, I would like to grow out of that state into a state which is non-subjective. Because if the problem is that I am at the present time bound by my subjectivity, I could consider the reason why I am bound one of the reasons why I would like to change this kind of bondage into a state of freedom, and the only way by which such freedom then could be reached, by definition would be the introduction and I hope afterwards, hundred percent experience of an Objective state.

So that when one says I want to 'Work' on myself in order to become free partly from this Earth—partly from my manifestations, partly from the bondage and the automatic and mechanical forms of behavior of myself; that then something has to be introduced in me which I call 'Objective,' and this Objectivity I cannot define, than only by saying that it is 'non-

subjective.' And when I look at myself as well as I can—that is, when I remember what I have been and I consider my state—I consider also the thoughts and the hope for the future and I live as I think and as I feel in partly hoping that that what is future will become for me present, and that I do know that whatever is present to me becomes past and then is available, at least partly, as memory—that when I wish to be free, I have to realize that Objectivity means that I have to be free from any kind of a thought about the future or about the past. And then when I wish to be free from my feeling—that is, if my feeling is actually binding myself—that then I have to remain Impartial in some way, or something of me has to become Impartial and that that could continue to exist in a world of subjectivity.

I can say it a little differently: That the logical way of looking at the possibility for becoming free, if that is understood as an aim of Man... Because as long as I am bound I know that I cannot really move around freely enough and I am not as yet sufficiently aware of that what I am to be able to do ... that what I should do but I'm constantly conditioned by conditions of other people, by my surrounding and by the different thought processes that have gone on in my mind before, that I'm constantly conditioned by my sense organs, that that what is subjective in me is a result of impressions I receive in the state in which I am; and that therefore when I wish to become free I have to understand what I really am; so that therefore, if the introduction of an Objective possibility for myself which then I would like to collect facts for me of an absolute value, that then I have to make an attempt to create, in my present state as I am now unconscious, something that starts to function as an Objective faculty.

We can consider that a mental function; because my sense organs are linked up with my mind but the way they are—sight and hearing and so forth—are of course subjective, and I would like to have my mind function differently: so that it can function purely as an intellectual entity and not have any interference from any other mental processes or any interference from anything that I call my 'feeling' or 'emotional' states.

We say that in certain ways by using certain terms, and it has to be quite well understood what is meant by such terms. Because if I wish to Work on myself, I have to know that the kind of tools I use are correct, also that they are sharp enough to apply, and that they remain exact ... and that for me, the usage of such tools as given in any kind of a prescription has to be exactly that, and no further interpretation—either personally or what someone else might think about it. This is the greatest difficulty in establishing of what is meant by Work on myself. It is obvious I

want to have something in me that collects data about myself about which there is no dispute. You see, the reason for that necessity of, I call it an 'absoluteness,' is that I want to start from something that is myself having a foundation which is unshaken, which is always the same—that is, if it is established now, that in the future of my life there is not going to be any difference of opinion about it. With other words, it has to be a foundation made of rock; it has to be solid; it has to be always the same, now and forever, not subject to my own viewpoint afterwards, not subject to anyone else's viewpoint. It has to be, with other words, Objective facts, and I call them, from my standpoint where I live now, 'Objective' and then I say they are in line with an absoluteness, although I cannot define what is meant by 'absolute.' It is a very difficult term ... and I live constantly in finite events and finite experiences, and absolute means really something that is comparable to a concept of Infinity, and since I cannot define what is Infinity, I cannot define absoluteness.

I can say in general that everyone would have to agree about the absoluteness. If I look at it scientifically, what is an exact knowledge in science is that it can be verified by every scientist, that it is a fact which remains a fact regardless of any kind of a wish for interpretation. I've compared it every once in a while with the temperature of a certain substance which melts at a certain point—centigrade or Fahrenheit, a certain temperature. When that can be established by one person and it can be established by all the rest of the world under the same conditions and using the same kind of instruments which are calibrated among themselves to make them correlate to each other, then the fact of an absoluteness as melting point for a substance can be established. When a scientific fact is established once and for all, it becomes an axiom. There are very few axioms and for the time being one hopes that certain statements can become axiomatic, but one uses a word like 'working hypothesis' in order to illustrate that, up to this particular point, nothing has been found as yet that contradicts that kind of a law.

As far as Work on oneself is concerned—the collecting of facts which are absolute—it has only reference to myself. That what is absolute for me, counts for me. I may have a possibility of explaining it, but usually it will be misunderstood because as soon as I start to define anything into any kind of a word, I put a form on it. That what for me becomes an experience need not be expressed in any kind of a form, but I must know for myself that it exists. Therefore I even eliminate the possibility of an intellectual concept, and I would like to go over, once in a while, in what we call 'intuition' as an emotional state in which certain knowledge reaches me in a

different way from a logical building up of certain facts—one following the other—and that therefore when I know that certain things for me become absolute, there is no further question of argument and there is no further question about feeling differently. That is, I illustrate it by simply considering that what I call 'absolute' in my mind is free from associative values and thoughts. It is free from cataloging. It is free from pigeonholing. It is free, even, from identification as a name. And when I say I want to have an absolute fact 'free' from feeling, the only word I can find for that is 'Impartiality.' Because, as long as I'm partial there is a little feeling connected with it of a liking or a disliking of some kind—or in any event, something of my feeling center entering into that what is perception—and that for that reason I cannot trust my mind the way it is.

Because now if we use the word 'Observing,' I'm interested in having something function in me that is Observing myself. You see, it is Work on myself. It is not Observing the surrounding; that becomes, of course, quite interesting, but for the time being I have my hands full of trying to develop a certain method which is an Objective way of reaching a state of Consciousness, and so far I can only be sure about the things that concern me and I do not know very much about someone else—although later on I may collect data from them and it could be very interesting to work as a research team, provided one is honest.

Regarding myself, this question of honesty is extremely difficult, because the Observation means that I would have to collect facts as they are; the fact has to be Impartial—it has to be recorded without any feeling entering—and it has to be recorded without any thought entering—we use the term to become 'Aware' at a moment of the existence of myself.

We use these terms simply to indicate that Awareness, as we use it, has a very definite meaning, and it is not at all what we usually in ordinary life call an awareness of something that I see or even comes to my notice, or for some reason or other I happen to know about. It is not a question primarily of that kind of knowledge, and in order to illustrate that I wish to be free from a mental process of an anticipation as expressed in events which might happen to me but which are now in the future, and of those facts which have happened and are now past and I call them 'memory,' I know that the only time I can say it can happen I would call a time of the 'present,' in which there is no future and no past, in which time as it is flowing through me, I could become in some way or other Conscious of that kind of a flow. And again, I don't want to say it is a second or even half a second because that is still an expression which involves a certain idea of

dimension—that is, of time length—and I choose the word, simply 'moment,' 'instantaneousness.' And the fact that I now want to illustrate in relation to that what is an Observation process includes this momentary recognition of the existence of myself, I use the word 'Simultaneity' for that, and the other—where I exclude my feeling—I simply call 'Impartiality.'

Now, the requirement for the acquisition of this kind of a method and the dexterity which is involved in trying to become Observant of myself in order to 'deposit,' as it were, certain data about myself which are always absolute, I say I have to Observe myself Impartially, and at the time when that Observation takes place it has to be registered when the action takes place at the same moment.

These three requirements of an Observation process we call 'Work' on oneself. There are many things involved in that. In the first place, what is recording what. I say it is a 'mental' process. That is, I wish to use a mental equipment of myself, but the way my brain functions at the present time—and I call it 'unconscious' because it is related to all kind of associative processes in my mind, that even if I say I ponder I keep on thinking—this kind of idea of registration of an Objective fact is not a thought process. I simply say it is an 'Awareness' process, nevertheless it is a mental process, it is a registration of a fact of myself in an absolute sense.

So I say the instrument with which I would like these facts to be recorded, I begin to call an 'I', and it starts by the creation of an Objective faculty. And I realize well enough that when I start to try, that I must be very careful in saying what I really mean. Because when I say I wish to create an 'I', where is the first "I"? That of course is an unconscious state in which "I" have a thought about the possibility of an 'I' in reality existing, and of course "I" have to have a wish to create it. All of that is subjective. And I can say I try now to create something and of course it does not exist because I would have to create it. But I do this by means of a refined form of thinking and refined form of feeling; but I must realize that it remains subjective, and that only the creation of that what could function as an Objective 'I' is then formed for the purpose of recording facts about myself.

Now, it has to be in such a way that the creation, whenever I am thinking or feeling, even if that is as pure as I can make it and even when it remains subjective, that my creation is not exactly a reality; and that for the time being, I will say it is 'as-if' a little 'I' is in existence which

then I endow with the possibility of Observing me. There's no reason to go into that too much, into the theoretical explanation. It can of course be explained—and the 'as-if' condition will change over into a reality as soon as it receives facts which are absolute—but that is neither here nor there. The little 'I' becomes Observer of myself as Observee. What is myself? That is my personality as I function: with all the manifestations expressed physically; with states in which I call my 'feeling' center having a very definite level, probably; and my mind functioning in thought processes. This is me as I am on Earth, and I now wish to receive Objective facts about myself.

Now, when I say little 'I' has to Observe me, little 'I' has to function Impartially and the little 'I' has to function Simultaneously. It means that when the little 'I' starts to Observe the different parts of myself—physically or emotionally or intellectually—there is a great difficulty to remain Impartial when it considers, Objectively even, a state of partiality which is my feeling, and it is difficult to Observe a state of intellectual functioning full of associations when it has to be done Simultaneously. I still am interested in trying to develop a method, and of course it is obvious that I will take that what is, I call it the 'easiest'—that is, the easiest under the conditions. It is a very difficult thing to start with, but I want to make it as easy as I can, and therefore I say the limitations of my observations will now concern only the manifestations of my physical body, without going into detail why my manifestations are the way they are. Again, manifestations of the physical body belong to the body partly as a result of the state of health of the body itself and partly of a feeling process which takes place in my body—in my solar plexus or in different nerve cells spread all over the body as I am—or as a result of certain thought processes which require an activity of the body, so I can say theoretically that if I could Observe that what is manifestation, I would be able to go further than just the manifestation and become observant of the source. But again, for the time being I leave that out because I will have a hard time to remain observant of that what is physically busy.

I select out of physical states five different forms which are a little bit more obvious and which I can more or less separate, and I say 'movements' and 'tone of voice,' that what is a 'posture' or a 'gesture,' and that what is a 'facial expression.' I can also Observe tenseness of muscles, I can Observe even breathing, I can Observe certain nervous states, but whatever it is that is internally in the physiological makeup of my body, is very difficult to remain Impartial about. I can be more or less Impartial about certain movements of myself, particularly when

they happen to be habitual because when they are habitual, it means that my mind is already excluded more or less and that the body is doing it on its own. And when I now bring that in focus of the little 'I' Observing my movements—the way I walk without describing or liking how I walk but simply accepting the fact of this body walking—then I can come more or less to a concept of the registration of the fact of my existence as I am, and accepting it the way it is without wishing to change it.

The reason I'm interested in Objectivity is because I'm interested in life. And I distinguish between life as it is and life as it manifests in a form; and that the real freedom from myself, if I want to set life free, would be a freedom from all manifestations, or this form of the human body. And that therefore the more I can eliminate the form as such with all its different requirements, the more I can be Objective to the form itself, the more there is a possibility of the recognition of life within this form. Life for me is partly an essential quality which has been poured into the form which is my body, and which body is now functioning in accordance with certain organs which have their very definite place in my body. But that what motivates myself is a life force, and a life force given to me from my father and mother which then has continued to grow out in multiplication of cells, in dividing that kind of biological force into different parts which are temporarily connected with the cells and make them alive. And as soon as the cell is not alive anymore—that is, when it has worn out and it is sloughed off... Life continues to exist in the cells of my body even if they are renewed every seven years, and that ultimately at the moment of death that what remains are dead cells and matter that is my body, now, which is not alive anymore. And that death really is not a question of not having life; it simply means that life does not have the form anymore, simply because the form probably has worn out; or maybe it got sick; or it was not taken care of; or it was destroyed by ordinary processes of Earth—gravitational attraction, or even psychological gravitation.

Whatever it is that means a destruction of a change of form into another form so that then that new form is not suitable anymore to contain life—all of that you might say is a 'material' question, but it has nothing to do with myself as I am as life in this body when I could become free from it, then that what is life is the essence of myself. Sometimes we make a distinction between that what is 'essential essence,' or sometimes 'quintessence'—five-times distilled essence. Perhaps it is better to say that after some time, by constantly distilling and by constantly again collecting, that then that what is finally left is the gold elixir of my existence,

and that my interest is primarily to find out how many levels of distillation I have to go through in order to come to the greatest purity, constantly changing the form into new forms of less and less density until finally that what is the ultimate density in a unity of three becomes One and then is Infinity.

I don't want to go into any kind of philosophy of that kind, but it is quite obvious that there is a central point in one's life—in one's body, in oneself—and that this is really where the concentration of the life force started originally as a cell and from where it started to develop and multiply, but that what remained was, you might say, 'given' by God to one to become a Man on Earth. This we call a 'Magnetic Center' in Man, and it is really in search of trying to find out what is the reality for myself that I would like to dig down deeper and deeper, into and through the different layers of my personality—my culture, my civilization, my forms of behavior, the layers of that what is learning, the layers of all the different forms of education—until I finally reach that what is essential essence. It is the holy of the holiest within the temple of myself, and it is really *that* that I'm after, because that is where there might be a possibility, if I'm sensitive enough, that the voice of God could be heard.

And again, I say these kinds of ideas about Objectivity cannot be taken in by anyone unless he becomes deeply religious. Because that what is important for himself in his life is really to be able ... the ability to set his life free to be afterwards, maybe in Infinity to be united with the totality of God as whatever concept one makes of that limited, as it must be, by the mind and the feeling which we at the present time possess; but that it is necessary for Man in his possible evolution finally to reach a state which he then, again from the standpoint of Earth, would call 'Godlike' so that he then answers to that what he really is as a Man, made in the image of God—if I understand God to be God and not an improved version of a Man.

So you see, this whole question of limitless—of being free from space, being free from any form of dimension, being free from time, being free from all forms—is the reality of oneself; and that therefore the question of Objectivity is so obviously logical, that the only way I can reach freedom is by means of a path that leads to an Objective possibility of Being. The question of an Objective state of Man when he is self-Conscious, is not anymore that he has to use forms, either of his physical body ... that he doesn't have to use even his talking machine and that he doesn't have to use his brains particularly, than only if that what he is on a new level of Being and definitely being affected by his emotional state of a relationship towards his own Infinity—that

then as Man is behaving on Earth he would be, from an emotional standpoint after he has reached freedom from his physical body, be ready to enter into a new realm of his own Consciousness in the form of his Soul.

This, for Man, is the range—of his self-Consciousness—and we don't talk about Cosmic Consciousness, because it is quite useless. I'm interested in finding out what I am now. I'm interested to find out how I can set free what at the present time is being bound. I'm interested in finding out to what extent my subjectivity prevents me. I'm interested to find out the real truth about myself, because I know that truth will make me free. And for the reason that I wish to be free, is simply that I have taken the responsibility on myself to continue with my life the way it is now in this body as it is and the acceptance the way it is; gradually by understanding that what is and becoming Objective to it, that then when a little 'I' can start to function in an Objective sense as if it is away from me and looks at me—that is, Observes me in a certain Objective manner and collects facts; that then this little 'I', being part of me because, after all, it was created, that that what is creating a little 'I' comes from the voice of my Magnetic Center and it wishes, when this Magnetic Center is imprisoned, to have someone outside to help in order to open the doors so that little Magnetic Center can come out and then be free, almost I would say, become 'joyous' in the freedom which is then given to it. That in this direction, that what is wishing now to be set free creates, as an ordinary wish or a purified wish or a subjective state, a condition in which the little 'I' could start to function Objectively and thereby, constantly Working on oneself in the accumulation of facts which are truthful, this little 'I' will grow out into an entity and then, remembering how it happened to be created, will remember me as an unconscious Being.

This we call 'Benevolence.' There is an emotional quality in the little 'I'. It is not only Consciousness. The emotional quality of an 'I' is the beginning of one's Conscience; and that therefore when 'I' starts to grow in the accumulation of facts, together and parallel with it certain things take place in this formation of the 'I' as an Objective possibility, in the brain of Man, which can take place in certain sections of the brain which are still suitable for that purpose; that at the same time, by means of the thalamus there is a possibility of gradually forming certain substances which will help the formation of one's Conscience, and that the Conscience of Man gradually will be seated in his heart. And that for that reason, a result of that what takes place when one is Observant—that is, when the little 'I' is Observant of 'It': that 'It' changes in

physiological conditions and allows the solar plexus to move to the heart, and it means changing my feeling into emotion.

It is this Conscience that I become interested in even more than my Conscious state. I will deal with Consciousness later when it actually can grow out into a Soul body, but for a Man it is needed to first have an emotional state which will give him, in his Conscience, an ability to judge what is right and what is wrong, and his 'rightness' is determined by that what is useful for his growth in an evolutionary sense, and what is 'wrong' is any kind of an obstacle that will prevent it, but that his Consciousness will have to be sufficiently developed to give him light, and that the heat and the warmth will come from his Conscience, from his heart. So that if Man could have these two factors within himself, and functioning in homogeneousness—that is, no dispute because we know unconsciously in Man there is constantly this conflict between the so-called 'mind' and his feeling, but in a Conscious Man there is no conflict between Consciousness and Conscience because both are developed at the same time with the same kind of matter—when Consciousness and Conscience, when light and when heat or warmth exist, Man can act. He then will be a unit as far as his mental processes are concerned—they are not thoughts, they are then understanding—and that what takes place in his emotion is not any longer an ordinary feeling. It is a yielding to the possibility of further growth and a contact with His Endlessness as Man would like to believe because such a line, which is vertical, away from Earth, extends with his wish to Infinity.

In reality it doesn't because it only reaches up to the Sun, it goes past the planetary state. Man's emotional states are his planets, his Consciousness is his Sun, he himself is a solar system in which his body is the Earth. And for that reason the observation as Beelzebub explains it—with observing the Earth from Mars—is in a state of an emotion comparable to Mars looking at that what happens on Earth, which is the manifestation of one's body.

What ultimately can take place is, when there is the relationship between Consciousness and Conscience, is that Man then can have a Will acting as a result of the combination of that what he knows is right and for which he has the ability to do. That is, the energy which is gathered in his feeling center now functioning as an emotion and situated in his heart, with that what has become, because of the Participation of the little 'I' with the functioning of 'It' as his body, the transformation of Man from personality to Individuality has taken place, and what Man originally had as an ordinary kind of a wish becomes his Will to execute, as a result of the unity

between Consciousness and Conscience, that what is required for the body to do, becoming a servant ultimately to Consciousness in a relationship where his body becomes the negative quality concerning the positivity of his Consciousness.

Again, in the terminology of Gurdjieff, his emotional state becomes the 'neutralizing' force. All it means is that what is inbetween. Positive and negative cannot function than only by attacking each other and then the strongest always wins, but it has no further possibility of going out of the state in which they are. It stays on that surface. The introduction of the neutralizing force simply means that that what I can receive, from either the negative or the positivity as a force, can be united within another force without connecting each other but affecting that what is the force inbetween. And that force inbetween becomes active when it receives, from the positivity or negativity, its energy and then converts it by means of this neutralization process into a new force which has a new direction, and this time the direction is upward, away from that what is Earth.

But again, this takes too much philosophy and I don't want to talk about it. Man can become complete on Earth if he wishes hard enough, if he is willing to Work and if he is Working in the right way. Because all kind of nonsensical ideas are usually spread about concerning the ideas of Gurdjieff, and most of them are quite idiotic because they stay within the realm of one's own ordinary thought process, or even one's ordinary feeling. That what is exact language simply means that when I wish to Work, the little 'I' is Observing in accordance with the three principles we have talked about.

Now, what will one do: To find oneself as one is and to establish that fact, and to make sure that that what is a fact is always a fact and does not change. When the accumulation of sufficient facts of that kind has been sufficient, one builds on top of that as a foundation. And the building means the formation of furthering that what is now feeling into an emotional state. As compared to the possibility of growth expressed in the form of an Octave, when there is a 'Do-Re-Mi,' it is the beginning of that what is an emotional body, and that what is needed and what is at the present time potential is 'Sol-La-Si' of that Octave. The Octave as expressed in the development of a physical body is 'Do,' 'Re,' 'Mi, 'Fa,' 'Sol,' 'La,' 'Si.' 'Si'-to-'Do' means death for the physical body. 'Do-Re-Mi' is the development from early stages of conception until birth, 'Fa' means the introduction of air, where the body is born and then starts to breathe on its own and then forms its own 'Sol,' 'La'; and 'Si' is the state of preparation for dying. 'Sol' and 'La' in

that Octave are ordinary functions of intellect and ordinary feeling. That what is Kesdjanian body is: potentially 'Sol-La-Si,' actually 'Do-Re-Mi'; sometimes we call it Man 'Number Four' and Man 'Number Five.' That what is Soul for a Man is 'Do,' 'Re, 'Mi,' 'Fa,' 'Sol,' 'La,' 'Si,' 'Do'; that what exists for Man at the present time is only 'Do.'

One can say it this way: Mother Nature is only interested in Man as a transforming station for the maintenance of Earth, where Earth happens to be in the scale of the cosmos—we call it a 'Cosmic Ray'—and that what is Earth, with Organic Kingdom, happens to be in the scale also expressed as an Octave at the point 'Fa,' that Earth as a whole belongs as a unit to that kind of a Cosmic scale and has, as a potentiality, a development to become a real planet. And for that reason Gurdjieff calls Earth 'unfortunate' because it has to 'work' you might say for a living, and as a result each human being on Earth has to Work for a living. Because that what is the condition of Earth—where Earth is, and what we call 'Mother Nature'—is communicated to each person on Earth and this is why we on Earth have such a difficult time, but that at the same time this process which is now preventing us from further growing because for Mother Earth it is needed that Mankind exists as a transforming station of feeding certain conditions both of Earth—what we call the 'Moon,' having split off from the Earth and Mankind being used as food for the Moon, but at the same time will also feed that what is on the other side of the Moon as the growing end, and it is called 'Anulios'—and the process of Man in looking at the Moon within him, which are his manifestations, can clarify because of Work on himself, becoming more and more transparent in the manifestations of himself so that when he then is enabled, because of his changed state and his increased perceptive ability to look, as it were, 'through' the Moon, he will be able to recognize Anulios as the growing point of that kind of scale, comparable to that what is the growing point in himself which is his Magnetic Center.

The reason why one wants to become Objective is simply that there is a reason then for wanting to continue to live. And to be able to develop that what Mother Nature at the present time does not give anymore—not being interested in 'losing humanity,' as it were—but whenever Man wishes to grow, Mother Nature has to acknowledge that there is something that is outside of Her domain and She will be unable to keep you. A Man can develop his 'Sol-La-Si' of his emotional body. In the development of Man, when he becomes Conscious and Conscientious is simply the 'Sol-La-Si' indicated by 'Aspiration,' 'Inspiration,' and 'Silence.' Those are the three notes for him. Aspiration he receives when he starts to look at the rest of the

world and is filled with the potentiality recognized within him of that what could grow out. And the wish then being affected by that what is surrounding him starting, within himself, a wish for further growth, this will give him Inspiration within himself as a potentiality then becoming realized for himself actually 'living,' as it were, within his inner life and starting his particular thoughts and feelings and activity from inside-out; as it were, 'returning' from the place where he has found himself as essence, again becoming acquainted and united with that what is the surface of his living in his ordinary manifestations on Earth, but this time having a Consciousness and a Conscience to guide him and to help him in his attempts by the furnishing of energy for that purpose. After this—that is, the note 'La'—after this the note 'Si' in an emotional sense means that Man is free from his physical body as expression and from the necessity of having to formulate it with his mind, that he then, in this Silence for himself, can communicate with that what belongs to him as his birthright, which is God for him then manifested through him as a human being.

Parallel to this 'Sol-La-Si' is the 'Do-Re-Mi' of the Soul body. 'Do-Re-Mi'—in the terminology, again, of Gurdjieff—is the note 'Do,' 'Do' being on the line which divides the unconscious area from the Conscious one. One Works on oneself by loosening up the relationship between that what is feeling and the manifestations of the body. One receives, because of that, an increased energy. The desire, the real wish to want to Work and the knowledge that one can, or at least the hope that one is able, will bring a Man on the dividing line between 'unconsciousness' and 'Consciousness'—again now in our terminology—and that what he hopes is to be able to enter, by means of Work, into a Conscious area and have then moments of Objectivity.

There are three gates on this particular line. One is the intellectual one, in which a Man becomes Observant with the little 'I' of that what he is as his body functioning. It is this process of Observation which means including Impartiality and Simultaneity, which is the note 'Do.' 'Re' in that particular triad 'Do-Re-Mi,' 'Re' is what we call 'Participation.' That is when Man has the little 'I' grown up ready, you might say, to 'return' to Earth, to take a 'trip,' as it were, from Mars to Earth to help on the spot to eliminate the conditions of Earth which are deleterious to Mankind, that then this 'I', returning and Participating in the activities of the body as manifestations—and also later on with processes of feeling and intellect—that then in this Participating process, gradually the mind of Man becomes totally Conscious and that what is his

heart becomes totally Conscientious.

The 'Re' is, you might say, the 'stepping stone' towards the possibility of enlarging one's world; because the world of Man at the present time for each person is rather limited, and when his wish is to become really loving of Mankind as a whole, he has to include the knowledge of the possibilities of whatever Man might manifest. We call this an 'Experimental' process in which he becomes acquainted, in accordance with his own means still, of that what takes place in the lives of others. The 'Fa' of that particular scale is indicated by what we call 'Conscious Labor and Intentional Suffering.' It is an emotional quality. This 'Fa'-bridge—as you know, one and one half-note on the scale as it is explained in an Octave—is at the same height as the 'Si-Do' of Kesdjanian body. The effect of that what we always call the influence at the 'Fa'-bridge of an 'outside force' entering, this time is furnished by the freedom—or that what is emotional energy set free in the 'Si-Do' of Kesdjan—and then creating, in the 'Fa' of that what is an intellectual body, the conditions of wishing to make conditions such in which one lives for the sole purpose of having the possibility of Waking Up, knowing that such conditions will make one suffer.

Again, I will not talk about the 'Sol-La-Si' of Soul body. There is much too much that one can talk about, but the principle is there. For Work, three things: Observation ... I call 'Observation' that what is unconscious, a certain form of alertness, an aliveness of being open which unconsciously is still subjective; by the introduction of Impartiality I make out of this subjectivity an Objective something, and I call then the alertness an 'Awareness'; and 'at last,' if that is the right word for it, only one moment but by expanding this moment—not the continuation in the sense of time but a freedom from time as if a point expands into a sphere—that is as if that what is finite as a point becomes Infinity in an expanding process independent of a dimension. When that continues as a state, Awareness becomes a state of Awakening and the actuality of an Objective state being Awake means, for me, that 'I' continues to exist and continues to be fed by the wish and the desire on my part to become Conscious.

Try to understand these terms well, because if you mix them up, no amount of so-called 'Work' will help you to become Conscious at all. You just play around a little bit with the terminology and you think you already know. I tell you, you will not know for a long time. You will think that you are Observing. Six months later you will realize you have not been doing that at all, at *that* time you will think you do. A year later you will again go through the same process

of knowing that you were not Observing before, but now you have it. And for a long time in your life, this question of becoming Observant in the real sense of the word will always be with you, and that what we call 'ABC' always will be needed to be administered in any kind of a state.

Why? Because one remains subjective. The conditions of life as they are given, the way I am conditioned by life as I know it—the surrounding, the atmosphere, the so-called 'progress'—everything of ordinary life points to sleep. It only is good for remaining a little bit awake on Earth to be able to get around somehow or other and to be able to make a little living, but when it has to do with the possibility of a spiritual development of Man, no education is pointed enough in that direction, and all I wish is progress in the sense of having more and more gadgets and better color TV.

Don't let's make a mistake about that. It is, in ordinary life, not possible to extract anything that belongs to Objectivity. Whenever one wishes to grow, it has to come from that what is inside, knowing that that what is inside is bound; and unless one starts to realize that that is a problem, you never will be interested in Gurdjieff. Because you will continue to read all kind of philosophies and you will enjoy them mentally and sometimes enjoy them, even perhaps even a little emotionally, but until you start doing you will never learn what it is to enter through the gate into Heaven. Heaven in this sense is meant as a Conscious area in which Man can really develop the potentialities of himself as they are now into the actuality of a Conscious and Conscientious state.

So, what else will we add to it. All and Everything? You read it. Ouspensky? Go ahead and read it, there is enough in it for you to understand at least a little bit what it is all about. But if you want to find out about Gurdjieff, there is only one book: that's All and Everything, a critical, impartial judgment of Man as he is. Remarkable Men, the Second Series, is very good if you could understand it. Most cases you will only read it as a couple of stories, but if you could read it as allegory, you would really derive some benefit. And the Third Series, for a long time I hope it will remain a closed book to you. Find out first what you are. Make sure that that what you are is the truth, that you know about yourself truthfully, that you can remain sincere. And I hope that you will continue to have appetite to find out regardless of the cost, and that you actually will make an endeavor in some way or other, that you actually will try to Work on yourself the best way you can, and then when you get stuck that you will ask questions: "What

will I do now."

Because "this-and-this is my experience, does it fit or doesn't it," and "what should I do under such-and-such a condition of ordinary life, when ordinary life takes me up completely and I cannot, at such a time, Work," etcetera, etcetera—such questions should come up for anyone who wants to live. Because your ordinary existence is not living, than only a little bit of an exchange of certain forms and niceties among each other; and for the time being on Earth, it has its value for Earth and when Earth is done for you—that is, when your body dies—that what is there you leave on Earth and is buried with you.

We will have more meetings of this kind if you wish. We can go more in detail about certain things—also, if that is what you can stand. Where it will be, I do not know, and who will come I do not know. Anyone who's interested in finding out, leave your name in a book or somewhere, someone will tell you ... so that we have your address and we can advise you. There is no time set as yet. It will come. Another kind of a meeting, if necessary; it may include invitations to new people, it will always include invitations for those who already are, as we say, 'in Work.' It's a horrible term. It is only those who are earnest and sincere enough to find out what they can do with their life, that is really what counts for them; and to be 'in Work'—to belong to a Group, to follow the ideas of Gurdjieff—all that for me is nonsensical. You Work on yourself because you wish. You feel it as something that is a requirement for your life. If you don't know it is for your life, you don't have to belong to a Group and you don't even have to read, but if you do feel that something is lacking, then you will Work for the sake of yourself and for your own salvation. Then in that sense you will probably unite with a few people who are also doing the same thing and then, if you wish, you can call we are all 'in Work.'

But the emphasis is not on the Group, and that emphasis is not on the reading of <u>All and Everything</u>. The emphasis is in the realization of what you are, and if Gurdjieff tries to call the human beings on Earth 'slugs,' maybe there is a very definite meaning. And maybe you believe that everybody else is a slug but you, until such a moment starts to dawn on you—what are you in reality when you are in the inner, inner chamber of yourself and the door closed and no one can come in, and no one has to hear you—and even then you might dare to whisper to yourself: "Is this the truth about myself," and if it is so, "What in God's name will I do with my life."

I'll see you some other time. Goodnight.

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